

The Meaning Of The ARTICLES OF FAITH

By M. Murad

شرح أركان الإيمان
(إعجازي)

تأليف د. محمود مراد

شرح أركان الإيمان (إنجليزي)

يحتوي هذا الكتاب على مواضيع مهمة
لكل مسلم جديد منها :

- الإيمان بالله و أنواع التوحيد
- الإيمان بالملائكة وأعمالهم
- الإيمان بالكتب
- الإيمان بالرسل
- من هو محمد ﷺ
- ميلاد عيسى عليه السلام
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- سؤال القبر
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- رؤيه الله
- القضاء و القدر و مراته
- نواقص الإسلام و الكبائر
- أنواع الشرك

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allah Whom we praise, and implore for aid. We seek His forgiveness and guidance. We take refuge with Allah against our own evils and sinful acts. He whom Allah guides aright there is none to lead astray; and whom He leads astray there is none to guide aright. I testify that there is no true god except Allah alone, He has no partner. I testify that Muhammad ﷺ,¹ is the slave of Allah, and His Messenger. May Allah exalt his mention and the mention of his household, his Companions and those who follow them with piety, until the Day of Requital.

The true happiness is not achieved by amassing wealth which enable man to lead luxurious life in this world, such happiness is only temporal which will last as long as its means last.

¹ The inscription (ﷺ) stands for the salutation that must be recited after the mention of the Prophet Muhammad. It consists of the Arabic words: "Sallallahu alaihi wasallam." meaning, "May Allah exalt his mention and render him safe from every imperfection and protect him from every evil."

How often wealthy people lose their wealth suddenly through a lost bargain, some, as a result, suffer heart attack or stroke, or even drop dead. It is a matter of fact that when wealth becomes greater, the worries of how to augment it and where to spend it become greater too. As such, the life of a wealthy man may turn into a source of misery to him in this world and in the world to come.

The true happiness is fulfilling the purpose for which man is created. Such happiness will continue until after death. The question which imposes itself here is how can man know the reason for which he is created? Is it by following his own whims or by following someone else? Since neither can give satisfying answer, then one must refer to the Qur'an, to know why he was created.

Allah, the Exalted, definitely has not brought the creation into existence in vain, nor did He create them for the sake of creating them. Rather, He created them for a great purpose. Allah sent His Books to His Messengers to convey them to their peoples so that they may know He is their Creator Whom they must worship alone, as He says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

I have created the jinn and men only to worship me.²

This is the only reason for which Allah created us, and through which our happiness can be maintained. Believing in the Oneness of Allah incites the Muslim to obey Allah, his *Rubb*, for this belief is the source of happiness.

Iman is one of the greatest favors that Allah grants man, because man's true happiness is achieved through *iman* in this world, and its fruit will be given to him in the world to come, that is, happiness there and then will mean safety from Hell-fire and everlasting happy life in *Jannah*.

The belief 'once man is dead everything is over' is a satanic belief, for were this to be true, there would be no divine purpose behind the whole creation. Allah makes it clear in His book, that this world is the world of work and achievement, whereas the world to come is the world of requital. In order that the *iman* of the Muslim becomes complete and perfect, he must believe in every article of *iman*.

Knowing the articles of *iman*, or faith, along with the rest of the religious precepts is the true knowledge which Allah and His Messenger ﷺ,

² Q. 51:56

enjoin the believers to seek. Allah promises great reward to those who seek knowledge in sincere effort because through knowledge man knows his *Rubb*, and he who knows his *Rubb* fears Him, and when he fears Him, he worships Him in the best manner, and this is the ultimate purpose of bringing man into existence.

This book contains the articles of faith in brief and easy language, it is meant to teach the Muslim the most important aspects of his *dean*, particularly the Muslim who lives in a Western society where authentic religious materials are not readily available.

As we know the Western society constitutes wide field of *Da'wah* activities which attracts all the sects, therefore, the Muslim layman and the new Muslim might be confused when choosing the proper material, hence the importance of this book is considered as a minor guide of *Aqeedah*.³

This is the first of Al-Murad Islamic Book Series which will, *in-sha'* Allah be followed by other books that deal with the issues of *Aqeedah* such as the Creed of the Loftiness of Allah and *Fiqh* along

³ *Aqeedah*, a religious tenet upon which the heart and mind are settled, and to which one holds and adheres.

with other relevant topics substantiated by the Book of Allah and the authentic *Sunnah* of His Prophet ﷺ.

This series will be numbered for quick reference. It will also be accompanied by the Al-Murad Islamic Audio Cassette Series dealing more or less with the same issues.

I hope that these series will help the English speaking Muslims enrich their Islamic knowledge through instructional methodology.

May Allah help us maintain sincerity and devotion in our deeds and utterances.

*M. R. Murad
Muharram/ 1417 - May/1996
Riyadh-K.S.A.*



The Articles of *Iman*, Faith

The Levels of the *Deen*¹

Umar b. al-Khattab, with whom Allah is pleased, reported:

While we were sitting with the Messenger of Allah ﷺ, one day, there appeared to us a man

¹ The Arabic term '*deen*' is usually translated into 'religion'. Montgomery Watt gives quite an elaborate definition of the term, 'religion' in his book What is Islam? as opposed to the term, '*deen*' in Islamic terminology. He says: "But what does 'religion' now mean to the occidental? At best, for the ordinary man, it means a way of spending an hour or so on Sundays in practices which gives him some support and strength in dealing with the problems of daily life, How different from the connotations to the Muslims of the verse: "The true religion with Allah is Islam" (3:19) The word translated religion is '*deen*', which in Arabic commonly refers to a whole way of life. It is not a private matter for individuals touching only the periphery of their lives, but something which is both private and public, something which permeates the whole fabric of the society in a way of which men are conscious. It is -all in one-theological dogma, acts of worship, political practice, and a detailed code of conduct, including even matters which the Europeans would classify as hygiene or etiquette."

wearing very white clothes. His hair was very black. No signs of travel appeared on him, nor any of us could recognize him. He came in and sat facing the Prophet ﷺ, with his knees touching the Prophet's knees, and placed his hands on the thighs of the Prophet ﷺ, and said: "O, Muhammad! Tell me, what is Islam? The Prophet ﷺ, answered: "Islam is to testify that there is no true god except Allah, and Muhammad is the Messenger of Allah, to perform the *Salah*, to give the *Zakah*, to observe Fasting of Ramadhan, and to perform the *Hajj* if you can afford it." The man said: "You have told the truth." Umar said: "We were amazed about him, he asked him and approved his answer. The man further asked: "Tell me what is the *Iman*? The Prophet ﷺ, said: "The *Iman* is to believe in the Oneness of Allah, and to believe in His angels, His Books, His Messengers, and to believe in the Final Day, and in *al-Qadar* and in its good and bad consequences." "You have told the truth," he said. Then he asked: "Tell me, what is the *Ihsan*"? He said: "It is to worship Allah as though you see Him. Although you do not see Him, He sees you." He said: "Tell me,

when is the Final Hour."? The Prophet ﷺ, said: "The one who is asked [about it] has no more knowledge about its timing than the one who is asking." He said: "Tell me then about its signs." The Prophet ﷺ, said: 'When the female slave gives birth to her own mistress, and when you see the poor, naked, shepherds compete with one another in erecting tall buildings.' Then the man left. The Prophet ﷺ, kept thinking for a while then he asked: "Umar, do you know who the questioner was?" Allah and His Messenger knows", I said. "That was Jibreel. He came to teach you your *deen*," the Messenger of Allah ﷺ, said.¹

There are six articles of Faith:

- 1- Belief in Allah**
- 2- Belief in His Angels**
- 3- Belief in His Scriptures**
- 4- Belief in His Messengers**
- 5- Belief in The Last Day**
- 6- Belief in the *Qada'* & *Qadar***

¹ Sahih Muslim.

1- Belief in Allah

Allah is the proper name applied to the true God Who exists necessarily by Himself, Who is named with all the excellent Divine names and qualified by all attributes of perfection. Allah is One and Unique. He has neither a wife, a son, a partner, nor an equal. He is the sole Creator and the *Rubb*¹ of the universe.

Every creature bears witness to His Oneness, Divinity, and *Ruboobiyyah*, and to the uniqueness of His attributes and names. His essence does not resemble the essences. He does not inhere in anything, nor does anything inhere in Him. "There is nothing resembling Him." He is the One, the Sole,

¹ Some prefer to render the term '*Rubb*' into 'Lord'. Beside the fact that the latter is a biblical term referring to the alleged lordship of the slave of Allah, Prophet Eesa (Jesus), *alaihis-salaam* the word 'lord' which is limited to 'master', 'chief', proprietor, or 'ruler', can never convey the conclusive signification of the term '*Rubb*'. Among other things, the term '*Rubb*' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

the Indivisible. He is the *Rubb* Who accomplishes all affairs, He is the Omnipotent and the Omniscient.

His knowledge comprehends in perfect manner all things, hidden and manifest. He is too great to be encompassed by the knowledge of His creatures.

Allah, the Supreme, Who is the *Rubb* of everything has a free hand in the disposal of all affairs. Nothing occurs in the visible or the invisible worlds without His will, determination, and decree, so that what He wills takes place, and what He does not will not take place.

There is none to alter His commands or decrees. He is the Merciful, Whose mercy encompasses everything. He is just and wise in all His actions, and decrees. His justice ensures the smooth running of the universe, in which nothing is out of order. There is none to share His dominion. He stands in need of none of His creatures.

He is the *Rubb* of the worlds. Whenever a believer, in need or in distress calls on Him, He responds. He is above the Seven Heavens, above His

Arsh (Throne) mounting it in a manner which suits His grandeur and majesty.

At-Tawheed

The foregoing necessitates the belief in the Oneness of Allah, or what is referred to in Islamic terminology as the *Tawheed*. There are three aspects of *Tawheed*:

1- *Tawheed ar-Ruboobiyyah* ¹

The belief that Allah alone is the *Rubb*, that is, the Creator, the Provider, the Proprietor, the One in Whose hand is the disposal of all affairs, and Who has the power over all things. He gives life, causes death, grants honor, causes victory and defeat. To Him belong the beautiful names, and the supreme attributes.

2- *Tawheed al-Uloohiyah* ²

The belief that Allah alone is the One Who has the right of *Uloohiyah*, (divinity) over all of His creatures, that is, He is the One Who deserves to be

¹ The state, or quality of the *Rubb*.

² *Uloohiyah*, Divinity, or the state, or quality of Allah.

worshipped. Hence, no act of worship should be dedicated to other than Allah.

3- Tawheed al-Asma wus-Sifat

The affirmation of all the divine names and attributes with which Allah has qualified Himself, and those imputed to Him by His Messenger ﷺ, without drawing similarity or parallels between the attributes of Allah and those of His creatures, nor suspending, distorting, or denying the meaning of His names and attributes. Allah says:

﴿لَيْسَ كَمِثْلَهُ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing to resemble Him; and He is the Hearer, the Seer.¹

The *Tawheed ar-Ruboobiyyah* necessitates the belief in the *Tawheed al-Uloohiyyah*, that is, whoever believes in Allah as the *Rubb*, as described above, admits by necessity, that no one deserves to be worshipped except Allah, and he therefore calls on Allah alone, seeks His help, trusts Him alone, and dedicates the legitimate acts of worship to Him alone.

¹ Q. 42:11

2-Belief in the Angels

To believe in the existence of the angels who are bodies of light. They are honorable slaves of Allah who execute their duties perfectly without objection, and celebrate His praise day and night without slackening. They are not to be described as male or female.

They also perform *Salah* bowing and prostrating standing in straight lines.

The Prophet ﷺ, said:

There is no space of a handspan in the heaven but is occupied by an angel who is either bowing or prostrating.¹

Although they obey Allah constantly, yet they stand in awe of Him. The Prophet ﷺ, described their fear of Allah saying:

When Allah wants to reveal a thing He would say it. The heavens at that point, would be overtaken by a quiver, or shudder from fear of Allah. Upon hearing Allah, the residents of heavens would be shocked and fall prostrating themselves to Him. Jibreel always would be the first among them to

¹ Ibn Majah & others.

raise his head. Thereupon Allah would tell him whatever He wills to reveal.¹

Duties of Angels

Recording the Future of the Fetus

Allah has charged angels with certain duties. The Messenger of Allah ﷺ, said: "When the fetus becomes 120 days old, Allah sends an angel to it (inside the womb) to breathe life into it. The angel would be commanded to record down the fetus' provision, life span, deeds, and whether he would end up as miserable (an inmate of the Hell-fire) or prosperous (from the people of the *Jannah*, or (the heavenly garden).

Guarding Man

Allah says:

﴿لَهُ مُعَقِّبَاتٌ مَنْ بَيْنَ يَدَيْهِ وَمَنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

For him are alternate angels appointed behind him and in front of him to guard him from the mishaps.²

¹ Ibn Jarir & others.

² Q. 13:11

Ibn Abbas interpreted this *ayah* saying that the angels referred to in this *ayah* are those appointed by Allah to guard man to protect from what is behind him and what is in front of him until an accident which Allah foreordains to befall him, the angelic guards, at that point, abandon him thus to allow the accident to take effect.

Delivering the Divine Revelation

Allah informs us in the Qur'an that Jibreel is the angelic Messenger between Allah and His human Messengers. Allah describes Jibreel as the 'Trustworthy Spirit.' There are however other angels who handle this duty beside Jibreel.

Other Duties

There are eight angels who bear the *Arsh* of Allah, and others who surround it celebrating the praise of Allah and praying for the believers.

There are also angels who fight with the believers in battles against the unbelievers. Others are assigned to men enjoining them to do good deeds, as there is a *shaitan* assigned to every man enticing him to do evil deeds.

Recording Man's Deeds.

There are angels that are assigned the duty of recording man's deeds, actions, and utterances. Allah says:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ فَوْلٍ إِلَّا لَدَنِيهِ رَقِيبٌ عَيْدٌ﴾

When the two recording angels record man's deeds, one on his right and the other on his left. He utters not a word but there is a guardian angel ready to record it.¹

The one on the right writes down man's good deeds, while the one on the left writes down the evil deeds.

Testing Man

There are, yet angels who are sent down to earth to test people, by giving them good things to see how grateful they are to Allah, or by teaching them evil things such as the two angels, Haroot and Maroot who taught people sorcery. Allah says:

﴿وَمَا يُعْلَمَ أَنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

¹ Q. 50:17,18

And they did not teach a person until they said to him: "We are but a trial, therefore, do not disbelieve.¹

The Angel of Death and the Angels of the Grave

Allah has assigned the angel of death, along with other assistants to take the souls² of men when their life span ends.

﴿ قُلْ يَتَوَفَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِلَّ بِكُمْ ثُمَّ إِلَيْ رَبِّكُمْ تُرْجَعُونَ ﴾

Say, 'The angel of death that has been put in charge of you terminates your lives.³

The angel of death pulls out the soul of the unbeliever harshly and roughly, but they collect the believer's soul gently,⁴ and give him glad tidings upon his death.⁵

¹ Q. 2:102

² Soul and life are used interchangeably throughout the book unless otherwise specified.

³ Q. 32:11 The angel of death terminates man's life when he collects his soul.

⁴ Refer to the ayaat in surah #3:93 & #6:50

⁵ Refer to this in surah #41:30

There are two angels, Munkar and Nakeer, who question man in the grave, and torture the unbelievers in it. The Prophet ﷺ described the condition of man when he is just about to leave this world saying: When the believer is about to leave this world and enter the world to come, white faced angels descend from the heaven to him, their faces are like the sun, and with them shrouds and perfumes from *Jannah*, they will sit by him as many of them as the sight can reach. The angel of death, *alaihis-salam*, will come and sit by his head and say: "O good soul, come out to the forgiveness and the pleasure of Allah. The Prophet ﷺ went on to say, "The soul comes out rolling down like a drop of water rolls from a pitcher, when he holds it, the angels do not leave it in his hand for a flicker of an eye. They will take it and place it in that shroud and perfume, then it will emit a smell like the best musk that can be found on the face of earth. He said, "They will ascend with it, no group of angels that they pass by but will ask: "Who is this good soul?" They will say so & so, the son of so and so, calling him by the best of names that he was

called in this world, and they will go up to the lowest heaven and ask for the gates to be opened. The gates will be opened, and he will be followed by the angels who are closest to the next heaven until it will be taken up to the seventh heaven. Allah, *azza wa jall*, says: "Place the record of my slave in the supreme level, but take him back to earth, because I created them from it, and to it I will return them, and from it I will bring them forth again". The Prophet ﷺ, said: "His soul will rejoin his body and two angels, will come to him and make him sit down and ask him: "Who is your *Rubb*?" He will say, "My *Rubb* is Allah." They will ask: "What is your *deen*?" He will say "Islam is my *deen*". They will ask: "Who was that man who was sent to you?" He will say: The Messenger of Allah ﷺ. And finally they will ask him: How do you know? "I read the Book of Allah, believed in it, and held it veracious", he will answer. A caller from the heaven will say that My slave has told the truth. Give him bedding from *Jannah* and put on him a garment from *Jannah*, and open for him a window to *Jannah*..' The Prophet ﷺ,

said: "The fragrant breeze from *Jannah* will reach him through it. His grave will be extended as far as his sight can reach." He said: "A beautiful man, wearing beautiful clothes with nice smell will come to him and say: "Rejoice with what will please you. This is your promised day". He will ask him: "Who are you? Yours is the face which brings good things." He will say: "I am your good deeds." At that point, he will say: "O my *Rubb!* Let the Final Hour be established. O my *Rubb!* Let the Final Hour be established so that I may return to my family and property."

The Prophet ﷺ, went on to say: "And when the unbeliever is about to leave this world and enter the world to come, black faced angels will descend from the heaven bringing for him rough cloth and they would sit by him (they are as many) as the sight can reach. The angel of death, *alaihis-salam*, will come and sit by his head and say, O wicked soul! come out to the wrath of Allah." The Prophet ﷺ, said:

"The soul will disperse into his body¹ such that the angel of death will pull it out just as the skewer is pulled out of wet woolen yarn. Once he pulls it out, they will not leave it in his hand for a flicker of an eye to place it in that cloth. It will emit an odor of the most rotten carcass found on the face of earth. They will ascend with it. It will not pass by a group of angels but they will ask: "Who is this wicked soul? They will say: "He is so & so, calling him with the ugliest of names with which he used to be called in this world. When they reach the lowest heaven and ask for the gates to be opened for him, no gate will be opened for him. Then the Messenger of Allah ﷺ, recited the following *ayah* :

﴿لَا تُفْتَنُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْجُّ الْجَهَنَّمُ
فِي سَمَاءِ الْخِيَاطِ﴾

¹ The soul disperses in the body for fear of death and the torment it expects thereafter.

The gates of heaven will not be opened for them, nor will they enter *Jannah* until the camel goes through the needle's eye.¹

Allah will say: "Place his record in *Sijjeen* in the lowest earth. It will be cast in it roughly. The Prophet ﷺ, recited:

﴿وَمَن يُشْرِكُ بِاللَّهِ فَكَانَمَا خَرَّ مِنَ السَّمَاءِ فَخَطَقَهُ الطَّيْرُ أَوْ تَهْوِي
بِهِ الرَّيْحُ فِي مَكَانٍ سَجِيقٍ﴾

And he who ascribes partner to Allah will be as though he has fallen off from the sky and the birds snatch him up, or as though the wind blows him to a bottomless place.²

His soul will rejoin his body and two angels will come to him and make him sit down and ask him: "Who is your *Rubb*?" He will say: 'Aah, aah, I do not know.' They will ask, 'What is your *deen*?' He will say: 'Aah, aah, I do not know.' They will ask: 'Who was that man who was sent to you?' He will say: 'Aah, aah, I do not know.' A caller will call from Heaven that My slave has lied. Give him

¹ Q.7:40

² Q. 22:31

bedding from Fire, and open for him a window to the Fire. Its heat and wind will waft on him, and his grave will squeeze tight such that his ribs will intertwine. An ugly looking man wearing ugly clothes with rotten odor who will come to him and say: "Grieve with what will displease you. This is your day you were promised. He will ask him: "Who are you? Yours is the face which brings evil." He will say: "I am your wicked deeds." At that point, he will say: "O my *Rubb!* Let not the Final Hour be established.¹

There are other angels who pray for the believers to be guided on the right path, and pray for those who attend the congregational *Salah* in the *masjid* (mosque) and for those who stand in the first line.



¹ Imam Ahmad.

Attending the *Dthikr*¹ Circles

The Prophet ﷺ, said there are angels of Allah who roam the roads seeking the *dthikr* circles, and when they find one, in which people are remembering Allah, they will call each other, "Come to what you are seeking!" The Prophet ﷺ, said: "They will surround the attendants with their wings, till they reach the lowest heaven (signifying their large number)."²

There are angles who record down the names of those who attend *Jum'ah Salah*, they stand, according to the authentic tradition, on each door of the masjid, taking the names according to the time of arrival, the first and those who follow. Once the Imam sits down they fold up their records, that is, they wouldn't take the names after that.³

¹ *Dthikr*, glorifying Allah by uttering all formulas of His praise: reading, reciting Qur'anic *ayaat*, and expressing gratitude to Him, and supplicating Him with obedience and eagerness.

² Sahih al-Bukhari & Sahih Muslim.

³ This does not mean that those who arrive at the Masjid after the imam stands on the pulpit that they would be deprived of the reward for attending the *Jum'ah Salat*, rather, they would

The Angels and other Creatures

The *Arsh* (Throne) bearers of Allah, the *Arsh* is the greatest of all the creatures, it encompasses the heavens and the earth, and Allah is above it. There are eight angels who bear the *Arsh* of Allah. There are angels appointed for the mountains, and others for the rains, and for land produce, for the clouds, and thunder. There are the guards of the *Jannah*, and the guards of *Jahannam*, "Hell". There are many other angels whose duties and number only Allah knows. The Muslim must love all the angels, without distinction because all of them are obedient slaves of Allah, he who hates one of them hates all.

3- The Belief in the Scriptures

Among the fundamentals of Iman is the firm belief in the messages which Allah sent to mankind through His Messengers and Prophets.

Allah says:

﴿ قُولُوا إِعْمَانَا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَيْ إِبْرَاهِيمَ وَإِنَّمَا عِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

not be given the reward of those who arrived before them.
Allah knows best.

Say: We believe in Allah and in what is sent to us and what was sent to Ibraheem, Isma'cel, Is'haq, Ya'qoob, and the Asbat, and in what were given to Musa and Eesa and in what all the Prophets were given from their *Rubb*. We make no distinction between one and another, and we submit to Him.¹

There are forms of revelation that are mentioned by name in the Qur'an such as the Sheets of Ibraheem, the Torah of Musa, the Zaboor of Dawood, the Bible of Eesa, and the Qur'an which is sent to Muhammad ﷺ. There are other Books of which Allah has not mentioned in the Qur'an.

How do We Believe in the Divine Messages?

We believe in what was revealed in the previous Books and that adhering to them were incumbent upon those nations to whom those Books were sent. We also believe that the Divine Books support each other and attest to the veracity of each other. He who denies any Book sent by Allah becomes an infidel.

We believe, however, that every latter Book abrogates the set of laws of the former one, partially or entirely. Based on this, the Qur'an abrogates

¹ Q. 2:136

many laws that were contained in the Torah and the Bible.

The Source of The Divine Messages.

There is one source of all the Divine Books. Allah revealed them for one single purpose that is, to guide mankind to the straight path which leads them to prosperity in this world and in the world to come by professing His Oneness and restricting their acts of worship exclusively to Him. Each of the previous Messages was restricted to one particular nation and one age. Hence, Allah did not promise to preserve it, rather it was committed to the memories of the Rabbis and religious scholars of the respective nation.

It was either those Rabbis or scholars who could not retain the Message betrayed the trust and tampered with and altered it.

Since the Qur'an is the last Message to mankind, Allah has promised to preserve it saying:

﴿إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Verily, it is We Who sent the Qur'an, and We are certainly preserving it.¹

¹ Q. 15:9

The Divine Scriptures are:

1- The Torah, the Book which Allah revealed to Musa, *alaihis-salaam*.

2- The Zaboor, the Book which Allah revealed to Dawood, (David), *alaihis-salaam*.

3- The Injeel, or the Bible, which was revealed to Issa, (Jesus), *alaihis-salaam*.

The Books that are in the hands of the People of the Book [Christians and Jews] today, that is, the Torah, or Old Testament, the Bible, or the Bible, should not be held as authentic because they have been distorted, altered, and tampered with. Hence, the Torah, the Old, and the New Testaments, the Bible, along with all preceding Books are abrogated by the Qur'an.

4- The Qur'an, is the word of Allah and the final Scripture which Allah revealed to Muhammad ﷺ, to convey it to mankind at large. It is the principal source of the Islamic *Shari'ah* (law). Allah has sent it down to make manifest everything, and to be a means of guidance and mercy to both men and jinn.

It is not enough to attest to the veracity of the Qur'an. Rather it must be applied by adhering to its commands and avoiding its prohibitions.

The Qur'an is the only Divine Book which serves as a medium between man and Allah. The Messenger ﷺ, said:

Rejoice! Verily, an end of this Qur'an is in the hand of Allah, and its other end is in your hands. Hold fast to it. You will never be destructed, nor will you go astray after that.¹

Allah has promised to preserve and protect the Qur'an from distortion, adulteration, addition, or impairment. Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الْذَّكْرَ وَإِنَّ لَهُ لَحَافِظُونَ﴾

Verily, We have sent down the *dthikr*,² and most surely We are guarding it.³

The Qur'an was revealed to the Prophet ﷺ, in portions, as circumstances warranted during a period of twenty-three years; thirteen in Makkah and ten in Madinah. It is divided into 114 *suwar* (chapters) of varying lengths.

¹ At-Tabarani

² The term, '*dthikr*' in this context denotes both the Qur'an and the Sunnah which comprises the actions, utterances and approval of the Messenger of Allah ﷺ.

³ Q. 15:9

Allah, the Exalted, has challenged the Arabs and non-Arabs to produce a Qur'an similar to the Divine one. The challenge was reduced to ten *suwar*, yet they failed to do so. Finally, Allah challenged them to produce a single *surah* comparable to any of His. Although they were the masters of eloquence and rhetoric, yet they were incapable of taking up the challenge. They realized that the Qur'an could never be from other than Allah, the *Rubb* of the worlds.

The difference between the miracles of the previous Messengers; which proved their veracity; and that of Muhammad, the Messenger of Allah ﷺ, is that theirs took place during their lifetime, whereas the miracle of the Qur'an remains effective, everlasting, and challenging until the Day of Resurrection.

The Qur'an as Comprehensive Legislation

The Qur'an constitutes the most comprehensive concept of Islam on the practical level as the source of the *Shari'ah*, or the Divine laws and legislation. It is comprehensive because it includes law, as well as the underlying purposes and moral principles, and the creed to which every

Muslim must subscribe. Islamic *Shari'ah* is designed and made suitable not only for Muslims, but for all mankind for all times. The Islamic law governs all human acts, by delineating every person's public or private-duties toward Allah and toward His creation, including man.

Man-made laws are subject to alteration and are based on theories. Whenever a new body of legislators assumes authority, or a new theory appears and appeals to the legislators, the laws are changed accordingly. The Divine law, on the other hand, is unalterable and perpetual because the One Who made it is The Ever-living and Everlasting. He is the Creator Who created mankind and ordained for all human beings what is best for them till the end of time. For this reason the Qur'an; being the last revelation to the last of the Prophets and Messengers; supersedes all previous Scriptures.

Authenticity of the Qur'an

Allah says:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُفْرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْنِيفُ الدُّجَى
بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ، أَمْ يَقُولُونَ
إِفْتَرَاهُ قُلْ فَأَتُوا بِسُورَةٍ مِثْلَهِ وَادْعُوا مِنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ﴾

And this Qur'an not such as could ever be produced by other than Allah, rather, it is the confirmation of that which was before it, (i.e., the Torah and the Gospel, etc.) and a full explanation of the Book which is no doubt, from the *Rubb* of the worlds. Or do they say: 'He (Muhammad ﷺ) has invented it. say, Then produce a *surah* like it, and summon whoever you can [to help you] apart from Allah, if you are truthful.¹

There is no nation that had ever cared about, revered, and preserved its Divine Scripture as the Muslim *Ummah* (nation) has cared about, revered and preserved the Qur'an. Unlike the other Divine Scriptures, the Qur'an is not kept in the hands of a particular group or elite of Muslims, and for this reason is not subject to suspicion that it might have been tampered with or altered. Rather, it has always been within the reach of all Muslims. The Prophet ﷺ commanded The Muslims to recite Qur'anic *suwar* (chapters) or *ayaat* in their *Salah*. Allah commands the Muslims to refer all their disputes to the Qur'an for final judgment. The Qur'an was compiled in its final form at a time when the first

¹ Q. 10:37-38

Muslims who committed it to memory were still alive. Allah has promised to preserve it, and it will be preserved until the Day of Resurrection. The Muslims today read and recite the same Qur'anic texts that were read and recited during the lifetime of the Prophet Muhammad ﷺ, and his Companions. Not a single letter has been added to the Qur'an nor deleted from it.

4-Belief in the Messengers

Belief in the Messengers, is the firm attestation that Allah did send a Messenger to every nation inviting them to worship Him alone. This belief entails, too, denouncing all gods that are worshipped beside, or to the exclusion of Allah, and believing that all Messengers were truthful, and that they did convey to their peoples the Message with which Allah sent them. Allah sent many Messengers whose number is known to Him alone.

The mercy of Allah and His wisdom require sending Messengers to mankind to worship Him alone. He did not bring the creation into existence in vain. Hence, believing in Allah entails believing in His Messengers. Believing in Allah without believing in

His Messengers is condemned by Allah, the Exalted. He says:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يَفْرَقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ تُؤْمِنُ بِعَضٍ وَنَكْفُرُ بِعَضٍ وَيُرِيدُونَ أَنْ يَعْدِلُوا بَيْنَ ذَلِكَ سَبِيلًا﴾

Those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in some', and wish to take a course in between; it is they who are the true infidels.¹

It is incumbent upon all Muslims to believe in all Prophets and Messengers. He who denies one of them, denies all. The first Messenger was Nooh, and the last is Muhammad, *alaihimus-salaam*.²



¹ Q. 4:150-152

² *Alaihimus-salaam*, an expression signifying: 'May Allah render them safe from every derogatory thing.'

The purpose of sending Messengers, was to invite people to worship Allah alone, and to deny the *Taghoot*,¹ or all false gods. Allah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And We did raise among every people a Messenger preaching them: 'Worship Allah alone, and shun the *taghoot*'.²

All Prophets and Messengers were human. Allah distinguished them by commissioning them as Prophets, and Messengers, and supported them with miracles. They were only human, having no Divine qualities. They had no knowledge of *al-ghaib* [the unseen world] except what was revealed to them thereof by Allah. They had no power to extend benefit to others, nor to cause them harm, nor did they possess a share of the dominion of Allah. Allah charged them with the duty of conveying His Message to their peoples, and promised them *Jannah*. They did convey the Message perfectly, and were veracious.

¹ *Taghoot* is any deity , object or a slave of Allah worshipped beside or to the exclusion of Allah.

² Q 16:36

Allah says:

﴿ وَلِكُلِّ قَوْمٍ هَادٍ ﴾

And there is a Guiding Messenger for every people.¹

But Allah sent Muhammad ﷺ, to mankind at large. He says:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً ﴾

Say. 'O mankind, I am the Messenger of Allah to you all.²

Who is Muhammad ﷺ ?

Muhammad ﷺ, is the last of the Messengers and Prophets of Allah and he is the best of them all. His name is Muhammad, son of Abdullah, son of Abdul-Muttalib ﷺ. His lineage is traced back to Ibraheem, *alaihis-salam*, the beloved of Allah. He was born in Makkah in 570 AC. Due to the fine reputation he enjoyed among his people, they nicknamed him the Trustworthy. At the age of 40, he was endowed with Prophethood when Allah, the Exalted, revealed to him, through the angel Jibreel,

¹ Q. 13:7

² Q. 7:158

the first Qur'anic *ayaat*, and asked him to preach the belief in the Oneness of Allah and warn people against polytheism.

Many people like to think that true salvation in the Hereafter may be achieved by following a Prophet or a Messenger other than Muhammad ﷺ, or by adhering to a *deen* other than Islam. This is erroneous thinking for the one that sent Nooh is the one that sent Ibraheem and all the Messengers after him, including Musa, Eesa, and Muhammad ﷺ. Allah took a covenant from all of them that they must believe in Muhammad ﷺ, and support him. He says:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لَا إِنْتَكُمْ مَنْ كَتَبْرَ وَحِكْمَةً ثُمَّ
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْتَصِرُنَّهُ قَالَ إِنَّا أَفَرَرْتُمْ
وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا آتَرْنَا فَالَّذِي فَاسْتَهْدَيْنَا وَأَنَا مَعَكُمْ مَنْ
الشَّاهِدِينَ) ﴿الشَّاهِدِينَ﴾

And when Allah took a covenant from the Prophets, saying, since I gave you the Book and the *hikmah*¹ and then there comes to you a Messenger ascertaining that which is with you that you shall

¹ *Hikmah*, wisdom and knowledge.

believe in him and support him, Allah then said, Do you testify to this and accept this charge? They said, 'We agree and testify to it,' then He said: Therefore, bear witness and I am with you bearing witness.¹

This means that every human being must follow Muhammad ﷺ, because every Messenger gave the good news of his advent as a Messenger. The last of those who gave his people the good news was Eesa, *alaihis-salam*. Allah says:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيِّ مِنَ التُّورَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَنْهُ
أَخْمَدُ ﴿٤٧﴾

And when Eesa, son of Maryam, said: "O Children of Isra'eel, surely I am the Messenger of Allah to you, ascertaining that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me his name will be Ahmed.²

Hence, whoever believed in Musa, until the advent of Eesa, *alaihismu-salam*, it was incumbent upon him to believe in and follow him. Since Muhammad ﷺ, is the last of the Messengers, Allah

¹ Q.3:81

² Q. 61:6

sent to mankind, it is incumbent upon every human being to believe in and adhere to his guidance and support him. Hence, the true happiness in this world and in the world to come can be achieved only through following Muhammad ﷺ. Allah says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

And We have sent you only as mercy to the worlds
(men and jinn).¹

Believing in the Messengers of Allah means that they were trustworthy in what they transmitted to men, and that they were guarded by Allah against anything that would hamper their mission. Among whom the most prominent and steadfast were: Nooh, Ibraheem, Musa, Eesa and Muhammad, *alaihimus-salam*. They are human and slaves of Allah. Every Prophet or Messenger before Muhammad ﷺ, was sent to his own people, but Muhammad ﷺ, is sent to mankind at large.

The Birth of Eesa (Jesus) and his Status in Islam

None of Allah's Messengers or Prophets claimed to be god or part-god. Allah says:

¹ Q. 21:107

﴿مَا أَنْتَ خَلَقْتَ اللَّهَ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَهُبَ كُلُّ إِلَهٍ بِمَا
خَلَقَ وَلَعَلَّا يَغْصُبُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصْفُونَ﴾
Allah has not taken a son for Himself, nor is there a god along with Him, for otherwise each god would have taken away what he had created, and some of them would surely have dominated over the others.
Far be Allah above all that which they attribute to
Him.¹

Muslims believe in all of the Prophets and Messengers that Allah sent to mankind. Moreover, they accept Eesa, not as Christians claim him to be the Divine manifestation or son of God, but as a slave of Allah and Messenger, albeit of his miraculous birth, since he was born of a virgin, hence, he is called Eesa, son of Maryam (Mary).

Albeit his unnatural or miraculous birth, and although Eesa is highly respected in Islam, yet Islam does not concede any idea of his divinity, or believe that he is the son of God. This, or any Trinitarian dogma of God or any suggestion that Eesa is somehow an hypothesis of God, is utterly rejected

¹ Q. 23:91

in Islam. As far as his birth is concerned, Allah says:

﴿وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذَا انْتَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا - فَاتَّحَدَتْ مِنْ دُونِهِمْ حَجَابًا فَأَرْسَلَنَا إِلَيْهَا رُوحًا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا - قَالَتْ إِنِّي أَغْوُدُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا - قَالَ إِنَّمَا أَنَا رَسُولٌ رَّبِّكُو لَاهَبٌ لَّكَ غُلَامًا زَكِيًّا - قَالَتْ أَنِّي يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسِسْنِي بَشَرٌ وَلَمْ أَكُنْ بَشِّيًّا - قَالَ كَذَلِكَ قَالَ رَبُّكُو هُوَ عَلَيَّ هَمٌّ وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنْا وَكَانَ أَمْرًا مُقْضِيًّا - فَحَمَلَهُ فَانْتَدَتْ بِهِ مَكَانًا قَصِيبًا - فَاجْتَاءَهَا الْمَحَاضُ إِلَى جَدْعِ النَّحْلَةِ قَالَتْ يَا لَيْتَنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا - فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزِنِي فَذَهَبَ رَبُّكُو تَحْنَلُكَ سَرِيًّا - وَهُزِي إِلَيْكُو بِجَدْعِ النَّحْلَةِ تُسَاقِطُ عَلَيْكُو رُطْبًا حَنِيًّا - فَكَلَّى وَاشْرَبَ وَفَرِيَ عَيْنَاهُ فَإِمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَدَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَمْ أَكُلْمُ الْيَوْمَ إِنْسِيًّا - فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمَ لَقَدْ جَهَتْ شَيْئًا فَرِيًّا - يَا أَخْسَتْ هَارُونَ مَا كَانَ أَبُوكَ أَمْرًا سُوءً وَمَا كَانَتْ أُمُّكَ بَهِيًّا - فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَيْبًا - قَالَ إِنِّي عَنْدَ اللَّهِ أَتَانِي الْكِتَابُ وَجَعَلَنِي نَسِيًّا - وَجَعَلَنِي مَبَارِكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالرُّسُكَةِ مَا دَمْتُ حَيًّا - وَبِرًا بِوَالِدَيِّ وَلَمْ يَجْعَلْنِي حَبَارًا شَيْئًا - وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبَعْثَتُ حَيًّا ذَلِكَ عَيْسَى ابْنُ مَرْيَمَ قَوْلُ اللَّهِ الَّذِي فِيهِ يَمْرُونَ - مَا كَانَ شَوَّانَ يَتَعْجِذُ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ - وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْتَدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

And relate the story of Maryam as mentioned in the Book, when she withdrew from her people to a place to the East. And she screened herself off from them. Then We sent

to her Our angel and he appeared to her in a form of a perfect man. She said: "I seek refuge with the Merciful from you if you fear Him." He replied: "I am only a messenger of your *Rubb* to give you a pure son." She said: "How can I have a son when no man has touched me neither have I been an unchaste woman." He said: "Thus what your *Rubb* has said: "It is easy for Me, and We shall make him as a sign to people and mercy from Us, and it is a thing which is already foreordained." So she conceived him and withdrew with him to a remote place. And the pain of labor drove her to a trunk of a palm-tree. She said: 'Would that I had died before this, and was a thing completely forgotten.' Then he called her from beneath her, saying: "Do not grieve. Your *Rubb* has placed a rivulet below you, and shake towards you the trunk of the palm-tree; it will cause the ripe dates to fall on for you. So eat and drink and enjoy yourself, and if you see any human then say: I have vowed to observe fast for (the sake of) the Merciful; I will not, therefore, speak to any human being." Then she came to her people carrying

him. They said: "O Maryam, you have committed a grave offence. O, sister of Haroon, your father was not a wicked man, nor was your mother unchaste woman." Then she pointed to him. They said: "How can we talk to a baby in the cradle?" He said: "I am a slave of Allah. He has given me the Book, and made me a Prophet, and made me blessed wherever I may be, and He enjoined on me the *Salah*, and the *Zakat* so long as I am alive. And He has made me dutiful to my mother. And has not made me arrogant and wicked. And safety and security is granted to me the day I was born, and on the day I shall die, and the day I shall be raised again."¹ This is the truth about Eesa (Jesus), the son of Maryam, about which they doubt. It does not befit Allah to take a son for Himself. He is far removed from every imperfection. When He foreordains a thing, He only says to it, 'Be', and it is. And Eesa said: "Surely, Allah is my

¹ In order to prove to them that he was only human, he mentioned that he was born and will die, and will be raised again like any other human being.

Rubb and your *Rubb*. So worship Him. This is the right course.¹

Eesa did not die on the cross, as commonly believed by the Christians, rather Allah raised him up to Him. It was someone else who was actually crucified. Allah says:

﴿ وَمَا قَاتَلُوهُ وَلَكِنْ شَهِدُوهُ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شُكُوكٍ مِّنْهُ مَا لَهُمْ بِهِ مِّنْ عِلْمٍ إِلَّا اتَّبَاعُ الظُّنُونِ وَمَا قَاتَلُوهُ يَقِينًا - بَلْ رُفْعَةً
اللَّهُ أَئْنَهُ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

They did not slay him, nor did they crucify him but it appeared so to them. And those who differ about him are certainly doubtful about it . They have no definite knowledge but only follow conjecture, and certainly they did not kill him. Rather, Allah raised him up to Him. Allah is ever Mighty, Wise.²

Just like other Messengers of Allah, Allah enabled Eesa to perform certain miracles as signs of his veracity as described in the following ayaat,:

¹ Q.19:16-36

² Q. 4:157

﴿وَرَسُولاً إِلَيْ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جَعَلْتُكُمْ بِآيَةٍ مِّنْ رَبِّكُمْ أَنِّي أَحْلَقُ لَكُمْ مِّنَ الطِّينِ كَهْيَنَةَ الطَّيْرِ فَأَنْفَخُ فِيهِ فَيَكُونُ طِيرًا يَأْذَنُ اللَّهُ وَأَبْرَئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأَحْيِي الْمَوْتَى يَأْذَنُ اللَّهُ وَأَنْبِتُكُمْ مَا تَأْكُلُونَ وَمَا تَدْسِرُونَ فِي بَيْوَتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُشِّمْ مُؤْمِنِينَ﴾

And a Messenger to the Children of Isra'eel (to say): that I have come to you with a sign from your *Rubb*, that I will fashion for you out of mud the shape of A bird, then I breathe into it, and it will be a bird by the will of Allah, and that I heal the blind (by birth), and the leprous, and revive the dead by the will of Allah, and that I tell you what you eat and store up in your homes. Surely, there is a sign in that for you if you are believers.¹

The Return of Eesa

Eesa, *alaihis-salam*, right now is in the heaven. He will come down at the end of time as a major sign of the Final Hour. Allah describes Eesa saying:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ﴾

He is only a slave whom We graced and We made him an example for the Children of Isra'eel.²

¹ Q. 3:49

² Q. 43:59

And He says:

﴿وَإِنَّهُ لَعِلْمٌ لِلْسَّاعَةِ فَلَا تَمْرُنُ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

And verily, he is a sign of the Final Hour.¹

There are many authentic Prophetic traditions concerning Eesa's return to earth and ruling by the Qur'an.²

5-The Belief in The Last Day

It is the firm attestation to the veracity of everything that Allah has said, and everything His Messenger ﷺ, said about death, the questioning in the grave, and its torment, Resurrection, the Assembly, the Reckoning, the Bridge over Hell, the Scale, the *Jannah*, the Fire, and other events of the Day of Resurrection.

The Questioning in the Grave

Man shall be questioned in his grave. He would be asked, 'Who is your *Rubb*'? 'What is your *deen*? and, 'Who is your Prophet'? Allah, the Exalted, will make the believers have strong faith in

¹ Q. 43:61

² Ibn Katheer, Tafseer al-Qur'an al-Adtheem, Vol.- p. 139-140

this world by the assertion of His Oneness and will inspire them to give the correct answers to these questions after death. The believer will say: 'My *Rubb* is Allah, my *deen* is Islam, and my Prophet is Muhammad ﷺ. While the hypocrite, or unbeliever will answer with confusion saying: "Aa, aa, I do not know, I heard people say something, so I repeated it." Thereupon, such will be struck with an iron club and he will give out an extremely loud shriek which will be heard by everything except men and jinn. Were they to hear his shrieking, they would have dropped dead.

The torment of the unbelievers in the grave is true as indicated by the words of Allah, the Exalted:

﴿النَّارُ يَغْرِضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَذْخِلُوا إِلَيْنَا فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

They (Pharaoh -Fir'awn- and his people) are exposed to the Fire morning and evening. And on the Day of Resurrection, it will be said: "Cast Fir'awn's people into the severest torment."¹

¹ Q. 40:46

It is also indicated by the authentic Prophetic tradition in which the Messenger of Allah ﷺ, emphasized: "You will be tested in your graves". He also verified the torment of the grave.¹

The Signs of the Final Hour

The timing of the Final Hour is known only to Allah, the Exalted. He says:

﴿يَسْأَلُكُ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يَذِرُكُمْ
لَعْلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

People ask you concerning the Final Hour. Say to them; The knowledge about it is with Allah alone.

How do you know? It may be imminent.²

The Messenger of Allah ﷺ, spoke of the signs of the Final Hour indicating its imminence. They are of two kinds: Minor and Major.

The Minor Signs

There are many minor signs of the Final Hour, among them are: the mission of the Prophet

¹ Imam Ahmad.

² Q. 33:63

Muhammad ﷺ, a fire which will erupt in the Hijaz Province,¹ contractedness of time, speaking of inanimate things, speaking of animals, a bondswoman giving birth to her own mistress, the competing of the shepherds in erecting tall buildings, vain gloriousness of people over building fancy mosques, the prevalence of commotion, excessive frequencies of massacres, prevalence of fornication and consumption of liquor.

The Major signs

1- The advent of the Dajjal (Pseudo-Christ) an impostor who claims to be god. His followers will be mostly Jews. He will march over the whole earth, except for the two cities of Makkah and Madinah, into which he will be barred from entering by angels. The appearance of the Dajjal will be a tremendous affliction. He will command the sky to rain, and it will, and the earth to give out its produce, and it will. The Messenger ﷺ, warned against following him, or believing him.

¹ The land in which Makkah and Madinah are situated.

2- The descent of Eesa (Jesus), *alaihis-salaam*, from the heaven to Damascus,¹ where he will land by the side of a white minaret. He will kill the Dajjal, invite the people to Islam, break the cross, kill the swine,² and waive the *jizyah*.³ Finally, he will die, and Muslims will perform his *janazah* (funeral) *Salah*.

3- The emergence of *Ya'jooj* and *Ma'jooj* (Gog & Magog), two large human nations. They will spread devastation on the earth. Eesa and the believers, who will be in their hideout, will then pray to Allah to put an end to them, and Allah will respond favorably.

4- The emergence of the Beast of the Earth just before the Final Hour. A beast which will speak

¹ Damascus is the Capital of Syria.

² As a proof of the false crucifixion, Eesa will break the cross. While killing the swine as a proof of the Christians' false claims that Jesus made lawful for them eating of the swine's flesh and drinking wine.

³ *Jizyah*, the tax that is taken from Christians and Jews who are subjects of a Muslim state whereby they ratify the compact that ensures them protection.

to people and warn them against the imminent torment and destruction. Allah says:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أُخْرَجْنَا لَهُمْ دَآبَةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ
النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

And when the sentence is passed against them, We shall bring forth out of the earth a beast which will tell them that people are not certain about Our signs.¹

5- The rising of the Sun from the West. At that time, all mankind will declare their belief in Allah but it will be too late, for belief at that point will not avail a person who did not previously believe, or benefited from his belief.

There are other signs as indicated by the Messenger of Allah ﷺ, who said:

The Final Hour will not be established until you have witnessed ten signs: (of them): the rising of the sun from the West, the smoke, the emergence of the Beast out of the earth, the

¹ Q. 27:82

appearance of Gog and Magog,¹ the descending of Eesa, son of Maryam from the heaven, the appearance of the Dajjal, and three earthquakes; one in the East, one in the West, and the third in the Arabian Peninsula, and a fire which will erupt from underground in Aden to drive people to the Assembly Land. It will accompany them, stopping wherever they stop; day and night.²

The Resurrection Day

This world will expire by the first blow in the Trumpet. Allah describes the event saying:

﴿وَنُفخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظَرُونَ – وَأَشْرَقَتِ الْأَرْضُ بُنُورٍ رَّبَّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالْبَيِّنَاتِ وَالشَّهَدَاتِ وَفُضِّيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾

And the Trumpet will be blown, and all those who are in the heavens and in the earth will be shocked to

¹ Two large nations that will appear at the end of time who will create mischief on earth and kill all those coming on their way.

² Muslim

death except those whom Allah wills. Then it will be blown for the second time, and behold, they will be standing, looking (at the horrors of that Day). And the earth will shine with the light of its *Rubb*, and the records will be laid open, and the Prophets and the witnesses¹ will be brought forward, and (mankind) will be judged justly, and they will not be wronged.²

Men will emerge from their graves bewildered, and will be summoned on the assembly land to stand there for a day which will be fifty-thousand year long; naked, bare-footed, and uncircumcised; awaiting the final verdict of Allah with nothing to drink or eat.

The Prophet ﷺ said that the unbeliever will be sinking in his sweat up to his ears on that Day.³

Intercession

¹ The 'witnesses' in this context are the angels who record man's deeds.

² Q. 39:68-70

³ Sahih al-Bukhari.

As a result, mankind will suffer great distress, and will look for someone to intercede to Allah on their behalf, so that Allah would start taking account of their deeds. They will go to Adam, their father, asking him to intercede on their behalf, but he will direct them to Nooh, who in turn will excuse himself and direct them to Ibraheem. Ibraheem too will excuse himself and direct them to Musa. Musa will direct them to go to Eesa, who will excuse himself for being unable to fulfill their wish. He informs them, like the Messengers before him, that Allah is angry like He has never been before, and will never be angrier. Eesa will instruct them to go to Muhammad ﷺ, who will take the responsibility and intercede to Allah on their behalf. Allah, will then begin taking accounts of His slaves' deeds.¹

The Display and Reckoning

The Display: All mankind will be displayed before their *Rubb*. Allah, the Exalted, says:

﴿وَغَرِّضُوا عَلَىٰ رَبِّكَ صَفَا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوْلَ مَرَّةً بَلْ زَعَمْتُمْ أَنْ نُنْجِلَ لَكُمْ مَؤْنَدًا﴾

¹ The account of this event is in Sahih al-Bukhari.

And they will be presented to your *Rubb* standing in rows: "Now have you come to Us as We created you the first time. But you claimed that We would fix no time for the fulfillment of Our promise.¹

The Messenger of Allah ﷺ, said:

Allah, the Exalted, will speak to everyone of you directly without a translator.²

Al-Hisaab (Calling to Account)

Allah shall call His slaves on the Day of Resurrection to account for their deeds. Those who will receive their records with their right hands are the prosperous, and those who will receive their records with their left hands, or from behind their backs, are the losers, and they will be dealt with harshly. Allah says:

﴿إِنَّ إِنَّا إِلَيْهِم مُّخْرِجُونَ - ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُم﴾

To Us, surely is their return. Then, surely, it is Us Who will call them to account.³

¹ Q. 18:48

² Bukhari and Muslim

³ Q. 88:25, 26

All mankind will be called to account except those whom the Prophet ﷺ informed that they will be exempted. They are seventy thousand from his followers, who will be admitted to *Jannah*, without having to be called to account and without punishment.

The first *ummah*, nation, to be called to account is the *Ummah* of Muhammad ﷺ. While the first thing about which one will be questioned on the Day of Resurrection is the *Salah*. If a Muslim's *Salah* is accepted by Allah, the rest of his good deeds would be accepted too; if it is not, then none of his good deeds would be accepted.

Al-Hawdh (The Pool)

It is a great body of water granted to Muhammad ﷺ, by Allah that will be attended by his *Ummah*, on the Day of Resurrection. Those who deviate from the guidance of Muhammad ﷺ, will be barred from it. The Pool's water is whiter than milk, and sweeter than honey, and its cups are as numerous as the stars in the sky. Its length is a distance of one month journey, and so is its width. It is already in existence. He who drinks from it once shall never feel thirsty thereafter.

Al-Mizan (The Scale)

The Scale will be set up on the Day of Resurrection for weighing men's deeds. It is a true Scale with two actual sides, in fulfillment of the Divine justice. He whose good deeds overweigh his bad deeds, shall prosper and go to *Jannah*, and he whose bad deeds overweigh his good deeds, shall be at loss, and suffer misery in Hell-Fire. Allah says:

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ
وَمَنْ حَفَظَ مَوَازِينَهُ فَأُولَئِكَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ بِمَا كَانُوا بِأَيْمَانِهِمْ
يَظْلِمُونَ﴾

And the weighing on that Day will be true. And those whose weight (of good deeds) is heavy in the scale- it is they who will prosper. Whereas those whose weight is light in the scale- it is they who will have ruined themselves because they denied Our signs.¹

As for those whose good and bad deeds will be equal, they will be the companions of *al-Aa'raf*.²

¹ Q. 7:8,9

² The companions of *al-Aa'raf* are persons whose good and evil deeds are equal, so that they shall not have merited *Jannah*

The unbelievers, and the hypocrites shall have no good deeds to be weighed. Their good deeds shall be turned to ashes blown away on a windy day.

As'Sirat (The Bridge)

The Prophet ﷺ, described *As-Sirat* saying:

As-Sirat is a Bridge extended over the midst of Hell, on which the feet shall not be firm. It has hooks and thorns like those of *as-Si'dan*¹ trees. The *Sirat* is sharper than a sword and thinner than a hair. On each side of it are hooks to pull down whoever it is commanded to pull down. Some shall cross the *Sirat* swiftly, others slowly, and yet others will cross it sustaining scratches and cuts, while the rest will land in Hell.²

Crossing the *Sirat*

Crossing the Bridge shall apply to all mankind; while admittance to *Jannah* shall take place subsequent to it. Allah, the Exalted, says:

by the former, nor Hell by the latter. But they shall finally be admitted to *Jannah* after forgiving their offenses which they dealt one another in this world.

¹ Very thorny tree.

² Al-Hakim.

Everyone of you shall definitely pass through it.
This is a promise which will definitely be fulfilled
by your *Rubb*.¹

The first to cross the Bridge will be Muhammad ﷺ, and the believers. The safety of the rest of the Muslims will depend on their achievements. Some will cross the Bridge faster than the flickering of an eye, some like lightning, some like wind, some like birds, some like the best of horses, and some with a quick pace, some walking, and some crawling, while others will drag their feet along. The rest will fall into Hell.

Muslims who adhere to the Book of Allah, and the Sunnah of His Messenger ﷺ, most will be the quickest to cross the *Sirat* on their way to *Jannah*. We ask Allah to make us among such believers.

The *Jannah* and its Description

The *Jannah* is the abode which Allah has prepared for the believers on the Day of Resurrection. It is an abode which includes all means of bliss that neither an eye has ever seen, nor

¹ Q. 19:71

an ear has ever heard of, nor imagined by human mind.

There are different levels in the *Jannah* prepared for the believers each according to his rank, *iman* and piety. There are pure mates in the *Jannah*; the beautiful virgin *Hoorun Een*, young girls in green silky garments, rivers of unalterable water, rivers of pure honey, rivers of unalterable milk, and rivers of wine which is delightful to those who consume it, fruits that residents of *Jannah* desire, birds' meat of their choice, ornaments, and palaces of gold and silver. The *Jannah*'s pebbles are pearls and coral, its soil is sweet scented musk. There are things in *Jannah* that are most desired, and most joyful to the eye of the beholder. Its residents will live therein eternally. The believing women, regardless of their age, shall enter *Jannah* young to enjoy their male mates therein.¹

Abu Hurairah reported that the Prophet ﷺ, said: ﴿وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَى رَبِّكَ حَتَّمًا مَقْضِيًّا﴾

¹ If both spouses are admitted into *Jannah*, they will rejoin each other there. But if a woman married more than one man in this world, she, according to a Prophetic tradition, would be the wife of the one she married last. (al-Baihaqi)

If the woman performs her five daily *Salah*, and guards her chastity, and obeys her husband, she would enter *Jannah* through any gate she wishes.¹

The Vision of Allah

The Prophet ﷺ, said:

When the people of *Jannah* are admitted into it, Allah, the Exalted, will ask them: Do you want Me to give you more? They will say: "Have You not whitened our faces? Have you not admitted us in the *Jannah*, and saved us from the Fire? The Prophet ﷺ, went on to say: Allah at that point will unveil His face. There is nothing which is given to them more beloved to them than seeing their *Rubb*, the Blessing Giver, the Exalted.²

Allah will be seen in the next world by the believers only. The vision of Allah is a fact proven by the words of Allah:

﴿ وَجْهُهُ يَوْمَئِذٍ نَّاضِرٌ - إِلَى رَبِّهَا نَاظِرٌ ﴾

¹ Ibn Hibban

² Muslim

Faces on that Day shall be bright, looking at their *Rubb*,¹

The traditions also emphasize that the vision of Allah is true. The Prophet ﷺ said:

Verily, you shall see your *Rubb* as clearly as you see the moon on the night of its fullness, without confusion.²

The Messenger of Allah ﷺ, further explained:

Allah, the Exalted, will reveal Himself to the people of *Jannah*, and they will look at Him. Thus they will see Him clearly. No joy will equal theirs in that, nor will any happiness or delight stand beside their happiness in that.³

We ask Allah to make us among those who will be graced by viewing the face of Allah.

The unbelievers, on the other hand, will be deprived of the great favor of seeing Allah on the Day of Resurrection. Allah, the Exalted, says:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ يَخْرُجُوْنَ﴾

¹ Q. 75: 22,23

² Sahih al-Bukhari & Sahih Muslim.

³ Sunan at-Tirmidhi.

Nay, they will surely be debarred from seeing their
Rubb on that Day.¹

Jahannam (Hell) and its Description

The Fire is the abode which Allah has prepared for the unbelievers who deny Allah and His Messengers, and who ascribe to Allah a son, a spouse or a partner. As well as for those who devour others properties through usury and other illegal means, and who make pictures or statues of human beings or animals. It is the abode of those women who beautify themselves for other than their own husbands and the adulteresses and adulterers, and for those who commit suicide. It has seven gates and levels.

The Prophet ﷺ described Hell-Fire saying:
It was ignited for a thousand years until it turned red, and it kept burning for another thousand years until it turned white, and continued for yet another thousand years until it blackened. Its flames never burn out. The garments of its inmates are made from fire;

¹ Q. 83:15

their food is the *ghisleen*,¹ *Az-Zaqoom*,² and *Dharee'*.³ Such food neither fattens nor helps in hunger, while their drink will be terribly hot water which cuts through the intestines. Every time their skin burns out, Allah will replace it so that they have continuous suffering.⁴

Hell has seven gigantic gates. There exist in it scorpions and snakes. Allah has prepared for Hell's inmates, chains, shackles, and blazing flames. They will live therein forever, having neither friends, nor supporters.

The Size of the People of the Fire

The inmates of Hell-Fire will grow to an unimaginable size that only Allah knows. To give an idea, the Prophet ﷺ described the size of an unbeliever in Hell saying:

The distance between the unbeliever's shoulders will be a distance of three-day

¹ What is washed off the flesh and the blood of the inmates of Hell, and what flows from their skins and wounds.

² A plant growing in Hell whose bitterness is matchless.

³ A plant growing in Hell.

⁴ At-Tirmidthee.

journey taken by a fast horseman. His molar will be the size of Mount Uhud.¹

The reason for making the unbeliever's size so huge is that the larger he is the severer his torment will be. Allah, the Exalted, says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمٌ أَنفَسُكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَغْصُونَ اللَّهُ مَا أَمْرَهُمْ وَيَقْعُلُونَ مَا يُؤْمِرُونَ ﴾

O you who believe! Save yourselves and your families from a Fire whose fuel is man and stones, over which are appointed angels, stern and severe, who do not disobey Allah in what He commands them, and do as they are commanded.²

6-Belief in *Al-Qada* & *al-Qadar*³

The *Qadar* is decreeing things by Allah before their occurrence, and recording them in the

¹ Muslim

² Q. 66:6

³ *Al-Qada'* signifies a general decree of Allah, as that every living being shall die; whereas *al-Qadar* signifies a particular decree of Allah, or the execution of the *Qada'*, as that certain person shall die at a particular time and place.

Preserved Tablet. He foreordained everything fifty thousand years before He created the heavens and the earth.¹

Allah is the Creator of all creatures and their acts. So all that they do, good or evil, is in accordance with His decree. Allah says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ﴾

Verily, everything have We created by a decree.²

Belief in the *Qadar* is the firm attestation to the fact that all general and particular decrees have been prerecorded, and that every event has its course by the decree of Allah. He has created everything, and has ordained for it its proper measure.

The Stages of the *Qadar*:

Belief in the *Qadar* requires believing that:

1-Allah, the Exalted, is well acquainted with everything taking place, and His knowledge encompasses everything. Allah says:

¹ Ahmad, Muslim, & at-Tirmidhi

² Q. 54:49

Do you not know that Allah knows whatever is in the heaven and the earth? Surely, it is all preserved in a record, and that is easy for Allah.¹

2- Allah, the Exalted, has preassigned the portions of everything in the Preserved Tablet. Allah says:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

There is nothing which takes place on the earth, or in yourselves, but it is foreordained before We brought it into existence.²

3- Nothing takes place in the heavens or on the earth without the will of Allah and His wish; whatever Allah wills, takes place, and whatever He does not, will not take place. Allah says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ تُرَأَاهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

¹ Q. 22:70

² Q. 57: 22

Verily, His command, when He wants a thing, is only that He says to it, 'Be'! and it is.¹

- 4- Allah, the Exalted, is the Creator of all things. There is no other creator besides Him, nor is there a *rubb* other than He.

The Prophet ﷺ said:

No one of you but his seat in *Jannah* or Hell is already assigned for him. A man asked him: Shall we rely on this (that is not endeavor to win our way to *Jannah*) Messenger of Allah? He said: "No," work, for everyone's way to what he is created for is made easy for him.²

The Prophet ﷺ meant that since no one knows his destiny, one must try his best in pleasing Allah, for the destiny of all things are known only to Allah.

¹ Q. 36:82

² Sahih al-Bukhari.

Invalidators of Islam

The *Shirk*, ascribing to Allah a wife, a son, a rival, or a partner to share His *Ruboobiyyah* and *Uloohiyyah*. Allah has declared Himself to be far removed from what they attribute to Him saying:

﴿سُبْحَانَهُ وَتَعَالَى عَمًا يَصِيفُونَ﴾

Allah is far removed and He is exalted above what they attribute to Him.¹

The *Shirk* is gross injustice. He who dedicates acts of worship to other than Allah would commit gross injustice, for Allah is the only One Who deserves to be worshipped. Allah says:

﴿إِنَّ الشَّرِكَةَ لَظُلْمٌ عَظِيمٌ﴾

Surely, the *Shirk* is gross injustice.²

He who commits *shirk*, and dies before disavowing it, Allah does not forgive him. Allah says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

¹ Q. 6:100

² Q. 31:13

Allah does not forgive the sin of *Shirk*, (ascribing a partner to Him) but He forgives whatever is short of that to whoever He pleases.¹

The *shirk* is the gravest of all sins; it nullifies all good deeds.²

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾

The Types of *Shirk*

1- The Greater *Shirk*. This type of *shirk* comprises setting up rivals to Allah, supplicating creatures for things that only Allah can give or fulfill, such as asking them for wealth, health, or for other needs. This is typical of ignorant people.

2- The Lesser *Shirk*, is a vehicle to the greater *shirk*, which defects the *Tawheed*. This type of *shirk*, however, does not render the person practicing it an apostate. Swearing by other than Allah, for example, performing a legitimate act of worship, performing *Salah* perfectly, giving charitable donation, or observing fast, or occupying oneself with the remembrance of Allah only that people may hear or see him, and commend him for

¹ Q. 4:48

² This means if a person who does good deeds and dies as *mushrik*, his good deeds would be nullified.

that. Once the good deed is done in that spirit, it would be nullified. Allah, the Exalted, says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةَ رَبِّهِ أَحَدًا ﴾

And whoever looks forward to meeting his *Rubb* -in expectation of His reward- let him do good deeds, and let him worship none beside his *Rubb*.¹

The purpose of creating jinn and men is to worship Allah alone. Allah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

And I have created the jinn and men only to worship Me.²

The Major Sins

There are ten major sins that nullify Islam:

1- The *Shirk*, dedicating any act of worship to other than Allah, or to someone beside Allah or supplicating other than Allah.

¹ Q. 18:110

² Q. 51:56

2-Taking intermediaries between man and Allah and depending on them and asking them to intercede with Allah on his behalf.

3- Believing that the *Mushrikeen*,¹ or the polytheists are not unbelievers, or being doubtful regarding their *kufr* or disbelief.

4- Believing that there is a teaching better or more perfect than those of the Prophet ﷺ.

5- Disdaining or resenting anything of the Message with which the Messenger of Allah ﷺ, was sent.

6- Mocking or deriding the *Sunnah* of the Messenger of Allah ﷺ.

7- Practicing sorcery, and/or black magic.

8- Supporting the *Mushrikeen* against Muslims.

9- Believing that some people are exempted from following the laws of Muhammad ﷺ.

10- Turning away from learning, or applying Islam, the *deen* of Allah.

¹ Pl. *Mushrik* (n.), inf. *shirk*, polytheism.

Conclusion

This book contains important *Aqeedah* issues that every Muslim must know, these issues are compiled in brevity, and in simple language. If the reader requires further details, he must refer to the sound authentic references of *Ahl As-Sunnah wal-Jama'ah*. He should also refer to people of knowledge who are known with their sound *Aqeedah* whenever he encounters a question or query or when he finds it difficult to understand certain points, in application of the words of Allah who commands:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

And ask the people of knowledge if you do not know.¹

We hope that the student of knowledge bring to our attention any observation relevant to the contents of this book, or advice or constructive criticism, for producing a better edition of this book.

The End

¹ Q. 16:43